

**Official Minutes
GEORGIA CONFERENCE,**

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M. P. Church.

**Sixty-Ninth Session,
Cedar Grove, Ga.
November, 24-28, 1898.**

MINUTES
OF THE
Sixty-Ninth Session
OF THE
Georgia Annual Conference
OF THE
Methodist Protestant Church
HELD AT
CEDAR GROVE CHURCH,
CONLEY, GA.
November 24--28, 1898.

REV. F. H. M. HENDERSON, President.
R. WINFRED ADAMSON, Secretary.

Sharpe-Printer.
Carroll-ton, Ga.

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Membership Roll.

Roll of Ministers.

ADMITTED.	ADDRESS,	
1839, S. C. Masters, absent,	Fay,	Ga.
1858, G. W. Morris, -	Conley,	"
1861, T. J. Biggers, -	Draketown.	"
" J. O. A. Radford,	Monroe,	"
1862, F. H. M. Henderson,	Stockbridge,	"
1868, R. S. McGarity,	Jefferson,	"
1871, J. M. Lankford, a,	Ivey,	"
1872, J. A. McGarity,	Jersey,	"
" W. J. Causey, a,	Victory,	"
1874, J. M. McCalman, a,	Abilene,	"
1877, E. C. Jordon, -	Heywood,	"
1879, W. B. Costley, -	Stockbridge.	"
1883, A. Maulden, -	Waco,	"
1884, S. M. Garrett, -	"	"
" T. J. Johnson, -	Atlanta,	"
1886, G. W. Edwards, a,	Starrsville,	"
1889, N. W. Wortham, a,	High Shoals,	"
1890, J. C. Patrick, -	Winder,	"
1891, J. McD. Radford, -	Covington,	"
" W. N. Kinsey, a,	Subligna,	"
1892, W. P. Bryant, -	Newnan,	"
1895, A. G. Upshur, a,	Stockbridge,	"
1896, N. Trimble, a, -	Mt. Zion,	"
1897, S. J. Robinson, -	Bowdon,	"
" D. H. Mobley, -	Auburn,	"
" A. B. Phillips, Confer-		
ence Evangelist, a,	Atlanta,	"
" T. J. Lyle, a, -	Live Oak,	Fla.
LOCAL MINISTERS.		
D. C. Stokes, -	Palmetto,	Ga.
A. D. McKinsey, -	Babb,	"

ADDRESS.

A. Taylor, - - -	Pomona,	"
W. S. Johnson, - -		"
J. S. Bridges, - - -	Covington,	"
Wm. Underwood, - -	Ivey,	"

ROLL OF LAYMEN.

R. W. Adamson, - -	Bowdon Circuit.
B. F. Morris, - -	Cedar Grove Circuit.
Henry Wallis, - -	" " "
W. N. Bearden, - -	DeKalb Circuit.
A. Concle, - - -	" "
Chas. Crawford, - -	Atlanta Mission.
G. B. Brannan, - -	Henry Circuit.
L. C. Hutcherson, - -	" "
J. T. Hight, - - -	Jackson Circuit.
J. L. Mobley, - - -	Jersey Circuit.
A. F. Pennington, absent,	" "
J. W. Beck, -	Laurel Branch Circuit.
T. J. Biggers, absent	Tallapoosa Circuit.
W. A. Acercrombie, a,	" "
J. R. Garrett, - - -	Waco Circuit.
E. A. Adcock, absent,	Walton Circuit.
H. H. Halsten, - - -	Tallapoosa.

HONORARY MEMBERS.

Rey. T. J. Ogburn, H. T. Maddox, D. Echols, Thos. Winkles, C. Crawford and Son, T. J. Whitehead, J. L. McGarity, E. B. Aycock, J. R. Anderson, S. M. Wilkerson, Col. J. J. Barge.

UNORDAINED ELDERS.

J. R. Anderson, E. B. Aycock, S. M. Wilkerson, T. J. Whitehead, J. B. Earnest, absent.

OFFICERS.

REV. F. H. M. HENDERSON, President.

R. WINFRED ADAMSON, Secretary.

REV. J. A. MCGARITY, Conference Steward.

Standing District Committee.

R. S. McGarity, F. H. M. Henderson, J. O. A. Radford, H. D. Moore,
G. B. Brannan, W. G. McDaniel.

Faculty of Instruction.

F. H. M. Henderson, J. McD. Radford, W. J. Causey.

Board of Church Extension.

F. H. M. Henderson, R. S. McGarity, G. W. Morris, B. F. Morris, J.
A. McGarity.

Committees.

Credentials.—A. Maulden, R. S. McGarity, G. B. Brannan.

Religious Service.—R. S. McGarity, A. Maulden, B. F. Morris.

Ministerial Character.—J. McD. Radford, S. M. Garrett, G. B. Brannan,
B. F. Morris, A. Concle.

Nominations.—J. A. McGarity, J. O. A. Radford, D. H. Mobley.

Stationery Committee.—B. F. Morris, Henry Wallis, J. R. Garrett, J. O.
A. Radford, A. Taylor.

Boundary.—S. M. Garrett, J. M. D. Radford, G. W. Morris, J. L. Mob-
ley, G. B. Brannan.

Orders and Itinerency.—G. W. Morris, S. J. Robinson, W. P. Bryant,
Henry Wallis, B. F. Morris.

Statistics.—J. McD. Radford, S. M. Garrett, G. B. Brannan, B. F. Mor-
ris.

Journals.—J. R. Anderson, C. Z. Crawford, D. H. Mobley.

Temperance.—H. H. Haisten, J. T. Hight, L. C. Hutcherson, A. Concle,
R. S. McGarity.

General Interests.—T. J. Ogburn, J. A. McGarity, W. B. Costly, W. N.
Bearden, H. H. Haisten.

Finances.—A. Maulden, J. R. Garrett, S. J. Robinson.

Publishing Committee.—R. W. Adamson.

Proceedings==Synoptical.

ORGANIZATION.

Thursday Nov. 24, 1898, 10 a. m.

Opening exercises conducted by the president, Rev. G. W. Morris. Lesson: Hosea, 14th chapter, followed by prayer.

PROCEEDINGS.

On motion, Friday at 11 a. m was given to Rev. T. J. Ogburn for presenting the cause of foreign missions.

11 a. m.—Introductory sermon by Rev. J. McD. Radford.

AFTERNOON.

1 p. m.—election of officers: Pres. Rev. F. H. M. Henderson; Sec., R. W. Adamson; steward, Rev. J. A. McGarity.

President submitted report which was referred to the several committees, upon the interest of which it touched.

Appointment and election of committees, [See list.]

The conference adopted the following as hours for regular business session: 9 to 11 a. m. and 1 to 4 p. m.

Election of faculty of instruction. Present incumbents elected. [See list of officers.]

7 p. m.—Preaching by Rev. T. J. Ogburn.

SECOND DAY.

9 a. m.—Conference opened with religious services, conducted by Rev. T. J. Biggers.

Recess for committee work.

11 a. m.—Cause of Foreign Missions, presented by Rev. T. J. Ogburn, Secretary Board of Foreign Missions.

AFTERNOON.

1 p. m.—Conference called to order and adjourned immediately for committee work.

6:30—p. m. Prayer and song service, followed by preaching by Rev. A. Taylor.

8 p. m. Special session.

The following committees submitted reports which were adopted: Temperance, General Interests. [See reports.]

On motion, communication from Rev. T. J. Lyle was read and referred to stationing committee.

THIRD DAY:

9 a. m.—Call to order by president. Faculty of Instruction submitted

report, which was adopted and referred to committee on Orders and Itinerancy.

Recess for committee work.

11 a. m.—Preaching by Rev. J. A. McGarity.

AFTERNOON.

1 p. m.—Reports from the following committees submitted and adopted: Ministerial Character, Journals, Statistics, Orders, and Itinerancy. [See Reports.]

On motion Secretary was made publishing committee and paid ten dollars for his work.

Ordered Publishing Committee to incorporate in minutes an article by Dr. Lewis, subject, "The Reasons for Beginning and Continuance of the Methodist Protestant Church."

7 p. m.—Preaching by Rev. S. M. Garrett, followed by memorial services in honor of the late Rev. J. R. Tumlin.

8:30 p. m. Special session.

The agent of property in Atlanta submitted report. Same adopted.

It was ordered that this annual conference petition the board of trustees of the property in Atlanta of the M. P. church, in conjunction with Board of Church Extension, Georgia district, to effect, at earliest possible date a sale of said property, liquidate all just claims, and place the remainder on deposit in some reliable bank in Atlanta to the credit of the M. P. church, Georgia district.

Report of Board of Church Extension submitted and adopted.

Treasurer's report.

It was ordered that \$14.81 of amount now in treasurer's hands be paid him for expenses

Present incumbents elected Board of Church Extension. [See List.]

The following committees reported: Finance, Boundaries, Stationing. Reports adopted. [See Reports.]

Next conference convenes at Stockbridge, Henry county, Ga. Thursday, Nov. 16, 1899. 10 a. m.

It was ordered that every pastor be required to communicate monthly, concerning his work, through the President, to the METHODIST PROTESTANT.

The following were appointed a committee of visitors to Union camp meeting: Rev R. S. McGarity, Rev. W. B. Costly, Rev. J. O. A. Radford.

Standing District Committee re-elected. [See List.]

It was ordered that money in the hands of Board of Church Extension be paid for building purposes when called for.

Resolution of thanks unanimously adopted.

Ordered that a pro rata apportionment of minutes be sent to each pastor for the members of his charge.

Adjourned sine die.

REV. F. H. M. HENDERSON,

President.

R. WINFRED ADAMSON,

Secretary.

RESOLUTIONS.

THANKS.

Resolved, That the thanks of this Conference are due and are hereby tendered to the Cedar Grove church and community for their marked hospitality extended to this body, that this resolution be read by the Secretary at the eleven o'clock services on the Sabbath and spread upon the minutes.

J. McD. RADFORD, Movant.

TEMPERANCE.

Whereas, The liquor traffic in our country, and the use of intoxicants as a beverage, form one of the greatest evils with which we have to contend. Therefore, be it resolved, That the Methodist Protestant church in Georgia fight against its use as a beverage, and that our ministers be urged to wage an unceasing warfare against the sale and use of the same as above prescribed.

Respectfully submitted.

H. H. HAISTEN, Chairman.

REPORTS OF COMMITTEES.

GENERAL INTERESTS.

The General Interests of the Methodist Protestant church, to-wit: Foreign Missions, Home Missions and Ministerial Education, are all important agencies, and essential to the accomplishment of the work God requires the church to do.

Home Missions contemplates and would remove the destitution of the gospel privileges existing in the dark places of our own land and would plant the banner of Mutual Rights, in sections in which we are now unknown.

Foreign Missions would effuse the light of life into the darkness of death now shadowing the heathen world.

Ministerial Education would aid worthy and needy young men in their preparation to work anywhere in the broad world-field.

As a Conference, we stand pledged and morally bound to the support of all those interests, by giving them our sympathy and prayers and material aid.

Every member of our church stands pledged by his church vows, to contribute, according to his ability, to their support. But we must acknowledge, with regret, a serious failure to keep these pledges and that, therefore, all these agencies suffer for want

of funds necessary to carry on their respective operations.

We regret to note, also, that there exists a far too general disposition to ignore or slight these general connectional enterprises, as if in conflict with those more local and limited; whereas, only by encouraging those larger and purer benevolences, shall we ever bring about the much needed liberal support of local institutions.

We, also, believe that only under the pressure of such great undertakings, needing and inspiring the combined efforts of the entire church, can our denomination be welded into one great connectional organization and thus be saved from that constant drift and trend towards a selfish and destructive, independent, local congregationalism.

We, therefore, recommend: 1st. That this Conference direct the several charges to endeavor to raise the assessments put upon them by the General Boards and that the committee of Finances make equable apportionment of the same to the various charges.

2nd. That we, hereby, renew our pledge to sustain these interests and require our pastors to strive to faithfully solicit contributions from their congregation for the same and a failure to do so shall be against the passage of the pastor's official character.

W. B. COSTLY, Chairman.

MINISTERIAL CHARACTER.

We have examined the official character of the following brethren and recommend that the same be passed by this conference. (See roll of ministers.) We report further, J. F. Thompson transferred to the Alabama conference, J. W. Phillips gone to the M. E. church, south, and J. M. McCalman now under charges awaiting trial.

J. McD. RADFORD, Chairman.

JOURNALS.

We have examined the Journals of the M. P. church, Georgia district, and find that it is neatly and correctly kept and reflects great credit on our former Secretary and we find that nothing has been omitted that should have been recorded. Neither do we find any unfinished business.

D. H. MOBLEY, Chairman.

ORDERS AND ITINERANCY.

We have examined the following named brethren: E. B. Aycock, J. R. Anderson, S. M. Wilkerson and T. J. Whitehead, on Doc-

trines and Gifts and recommend them to be placed under the Stationing Authority and to continue the course of study prescribed by the Faculty of Instruction.

G. W. MORRIS, Chairman.

REPORT OF TREASURER BOARD
CHURCH EXTENSION.

Amount on hand from 1897,	-	\$29.81.
From Conference Steward 1898,	-	\$69.26.
Total on hand	- - - -	\$39.07.
Paid expenses of Agent	- -	\$14.81.
Balance on hand	- - - -	\$24.26.

R. S. MCGARITY, Treasurer.

FINANCES.

We recommend that each pastor in the Georgia district, endeavor to collect five cents per member for each of the following causes to-wit: Home Missions, Foreign Missions, Church Extension, Ministerial Education.

A. MAULDEN, Chairman.

BOUNDARIES AND STATIONING.

CIRCUIT.	CHURCH.	PASTOR.
Atlanta M'n.	Mitchell's Chapel,	Unsupplied
Bowdon	{ Bowdon. Victory. Smith's Chapel, Harmony, Carrollton,	{ S.J. Robinson Assoc.. W.J. Causey.
Cedar Gr'Ve	{ Cedar Grove, Owl Rock.	{ R.S. McGarity.
DeKalb	{ Anvil Block, Mt. Carmel, Clifton, Constitution, Mt. Zion, Hopewell, Kelley's Chapel.	{ W. B. Costley, Assoc.. S. C. Masters, J. R. Anderson.
Gordon	{ Mt. Pleasant. Shiloh, Woodlawn, Fowler's Chapel,	{ N. Trimble.
Henry	{ Poplar Springs, Pomona, Stockbridge,	{ F H M Henderson Assoc.. A. Taylor.
Jackson	{ Pentecost. Pleasant Hill. Nazareth, Pleasant Grove,	{ J. O. A Radford
Jersey	{ Newton Factory, Alcova, Brown's Chapel, Austin's Chapel.	{ J. C. Patrick.
Laurel Branch	{ Union Hill, Lewiston, Beaver Creek, Laurel Branch,	{ J M Lang- ford.
Newnan	{ Brooks's Station, Mt. Zion, Lee's Chapel, Oak Grove.	{ S M Wilkerson, Assoc.. W.P. Bryant.

Randolph { Pleasant Hill, } To be Supplied.
 { Sharon,
 Trinity.

Rome and { Rome,
Cave Springs. } Bray's Chapel. } E C Jor-
 { Montgomery C'l, } dan.
 Mountain Springs }

Tallapoosa { Harmony Grove, } S M Garret
 { Mt. Carmel, } Assoc..
 { Pleasant Grove, } T J Biggers.
 { Rock Springs.

Waco { New Hope,
Mandeville. } E. B. Aycock.
 { Waco,
 Union.
 Tallapoosa.

Walton { Mt. Carmel. } To be Supplied.
 { Union Chapel, } Assoc..
 { New Hope. } J. A. McGarity.
 { Ross Chapel.

Tifton Mission. Tifton. T. J. Lyle.
Beech Creek church dropped, being ex-
tinct. S. M. GARRETT,
Ch'm Boundaries Com.

Stationing committee reports further:

T. J. Johnson, D. H. Mobley, A. B. Phillips,
G. W. Edwards, N. W. Wortham, J. McD.
Radford, A. G. Upslur, left in hands of presi-
dent, and G. W. Morris located.

B. F. MORRIS, Chairman.

REPORT OF AGENT OF ATLANTA PROP-
ERTY.

Your agent immediately, after being appointed last session, sought legal advice with regard to balance due on proceeds of sale of First Methodist Protestant Church property in Atlanta, Ga.

Two difficulties exist: First, barred by statute of limitations; Second, no record of amounts received by W. M. Bray, or dates of such receipts. Your agent found that the city of Atlanta was due W. M. Bray, attorney, \$187.50, which said W. M. Bray promised to apply to the indebtedness of present property of M. P. church, corner Randolph and Houston streets, for street improvements and taxes and costs and interests amounting in all to \$217.17. Of this amount \$93.75 has been paid to Brother Bray. The remaining \$93.75 is promised to be paid on said indebtedness. The mayor understands that said amount is to be so settled. If the claims against the property are not settled by Dec. 5, next, the property will be again advertised for sale.

Your agent learns, that recently, a deed has been executed by J. J. Barnes and others, conveying the title of the cemetery lot belonging to M. P. church, to L. E. Gwinn,

Your agent has served the following notice upon L. E. Gwinn.

F. H. M. HENDERSON, Agent.
Atlanta, Ga., Nov. 23, 1898.

Mr. L. E. Gwinn,
Atlanta, Ga.

Dear Sir:—

Mr. J. J. Barnes informs me that he, with others, has signed a deed to you for the cemetery lot in Oakland cemetery, formerly belonging to the First Methodist Protestant Church, now under control of the annual conference. This is to notify you that said deed is null and void.

1st. Because Barnes and others have no authority, as former trustees of church now extinct and so declared by annual conference, to dispose of property belonging to said M. P. church in Atlanta, now extinct.

2nd. To warn you not to dispose of said cemetery lot nor in anywise transfer title of same to any one.

3rd. To ask you to surrender said deed to assignees to be cancelled and thus save cost of legal proceedings.

F. H. M. HENDERSON,
Ch'm. B'rd. Church Extension M. P.
church, Ga. annual Conference,

MISCELLANEOUS.

ORDER OF BUSINESS.

- 1—Call to order.
- 2—Religious exercise.
- 3—Roll call.
- 4—Enrollment of members.
- 5—Election of officers and committees.
- 6—Reports of Committees.
- 7—Introduction of memorials, papers, etc.
- 8—Incidental business.
- 9—Adjournment.

CATECHISM.

By Committee Ministerial Character, to Ministers.

- 1—When did you arrive on your work?
- 2—When did you leave your work?
- 3—How many appointments have you failed to meet during conference year? Why?
- 4—Have you faithfully presented the general interests of the church and lifted the collections ordered by the conference?
- 5—Read your report.

TO DELEGATES:

- 1—Was your pastor faithful?
- 2—Was he exemplary?
- 3—Was he useful?

By-Laws.

Georgia District---Synoptical.

1. No layman shall sit as a member of the annual conference until regularly enrolled or until he has given satisfactory evidence of his election. Where alternates are elected, the certificates of the quarterly conference shall so express it.

2. Lay delegates to the annual conference shall be elected by the constitutional voters in the circuits and stations as follows: (a) Pastor shall notify churches at first appointment after second quarterly conference that at next appointment, the election of delegates to annual conference will take place in each church. (b) Pastor and class-leaders shall superintend election, but in case of absence of one or both, the church shall appoint some person or persons to superintend election, by receiving the tickets of all the voters. Such person shall then count, seal, and transmit a full list of the names of voters, and number of votes given to each person voted for, by some one appointed by the church, to the next quarterly conference. There, returns shall be opened in conference, counted by the Chairman and Secretary, assisted by two laymen. The person or persons having the highest number of votes shall be declared duly elected and furnished with certificates accordingly.

In case of a tie, the members of quarterly conference shall decide

election by majority of votes.

(c) Eligibility to vote for trustees, only members twenty-one years of age. For all other officers, all members.

To hold office, Trustees, men twenty-one years of age, women sole femme.

Delegates to annual conference, men twenty-one years of age.

Class leaders and Church Stewards, all members twenty-one years old.

Sabbath School Superintendents, all members sixteen years old.

(d) Each pastor shall forward certificate of election of lay delegates, to Secretary of annual conference, who shall make from same, roll of lay members.

3. The conference shall never appoint any man to itinerate unless he expresses himself willing to labor in that capacity.

4. Each pastor shall urge upon all members, the necessity of studying our discipline and reading the church official organs.

5. No preacher or minister shall be elected to elder's orders, who dissents from any of the fundamental doctrines or ordinances of our church as set forth in our articles of religion, or who has not strictly complied with the discipline.

6. When practicable, the ordination of our ministers shall take place on Sabbath, during the session of conference.

7. The second article of the con-

stitution and the last clause of the first section of the detail discipline shall be understood to apply to seekers of religion only, and each church may admit to full membership, persons applying on their profession of faith in Christ, and knowledge of their sins forgiven.

8. The President shall have no power, during the recess of conference, to appoint any minister or preacher to a circuit or station, without consulting said circuit or station or its authorities.

9. A quorum shall be a majority of all votes of all members present.

10. The Secretary shall furnish to each minister in the district the following blanks, three months before the assembling of the annual conference: On statistics, on finances, on official character.

11. Each minister shall fill above blanks and statistics and present the same as his report, to the committee on official character.

12. At the assembling of the annual conference, the President shall appoint a committee of five, styled the committee on the official character, to whom shall be submitted that part of the pastor's report consisting of inquiries concerning discharge of pastoral duties, and this committee, as soon as possible, render its report to the conference.

13. In the case of death of our ministers, committee on pulpit services, at succeeding annual confer-

ence, shall appoint an hour during that session for memorial services.

14. It shall be the duty of the Board of Stewards, to organize immediately after elected and organize by electing a chairman, Secretary and Treasurer. To solicit, receive, and expend all funds coming regularly into their hands and to keep a full, complete and accurate register of all their proceedings, receipts and expenditures.

Publishing Committee's Report.

Received from conference Steward	\$38.85
Paid Secretary fee	\$10.00
Paid for publishing minutes, 500 copies	\$21.00
Paid for postage, stationery, etc,	\$4.85
	<hr/> \$38.85.

Reasons for Organizing and Perpetuating the Methodist Protestant Church.

BY REV T. H. LEWIS, D. D.

The Methodist Protestant Church has always been required to give a reason for existing. Unlike many denominations it has no specific name or doctrine or symbol that exactly describes it. Presbyterian Congregational and Baptist churches bear their name and character in their foreheads, so to speak. Every one knows in a general way what they stand for when he learns their name. But the Methodist Protestant Church seems to the superficial observer like all other Methodist churches, and he is apt to think

there is no good reason for its existence. This state of things would seem to justify an effort like this, which aims to show why the church began and why it continues.

But in making this effort one meets with peculiar difficulties. It has always been an offence to many good people that the unity of Methodism should have been broken in this country at all, and it is not strange, perhaps, that the reasons compelling those who were responsible for the first considerable division should not be received with an earnest desire to give them full weight. When these reasons were first offered it was said, "This agitation of the church is diverting attention from spiritual interests and ought not to be tolerated." When these reasons are now offered it is said, "The past is gone and it cannot do good to stir up the strife anew; let us leave it alone and live in peace." So that it is not easy to get a hearing without incurring the odium of contentiousness.

In addition a large portion of the present members of the Methodist Protestant Church have come into the church without passing through any controversy or much deliberation. From family connections and social convenience and community reasons they are in the church and are content. They have no intention of leaving the church, but they have no convictions which would make them unhappy in another church. Such persons do not ordinarily receive any

effort like this with enthusiasm. They are anxious not to have anything said to wound their neighbors and friends, and they cannot see why we cannot go on in our own way and enjoy our own church without making comparisons or entering into any controversy with any other church. And thus it is difficult to get a hearing even from our own people.

This is so important a matter and the objection is so plausible, and the feeling which prompts it is apparently so benevolent and charitable, that no attempt of this sort ought to be undertaken without first frankly recognizing it and trying to give a good answer to it.

If the Methodist Protestant Church had been started as an independent organization; if it was simply one of the churches asking for the countenance and support of the community, it would be most offensive to attempt to exalt its claims at the expense of other organizations, to cry it up by crying any other church down. But none of these conditions apply in the case of the Methodist Protestant Church. The Methodist Protestant Church is not a development; it is a schism. Those who are so tender on the question of controversy ignore or forget the fact that the existence of the Methodist Protestant Church is itself a perpetual controversy. Not only has it no right to the word "Protestant" if it is not its very mission to protest against something, but it has no right to be

if the matter of its protest is dead or its time obsolete. The community demands to know why there ever was and why there continues to be this particular Methodist Church. The demand is reasonable, and those who believe in their church are glad to meet it.

Now in meeting this demand it is necessary to tell why we left the Methodist Episcopal Church and why we remain out of it. Any other sort of discussion is avoidance of the point at issue. We may describe our system and praise it, but the question will still be with those who want to know whether all Methodist systems are not equally good, and so much alike that only a microscopic mind could be dissatisfied with any one of them.

No, we ought to tell the whole story and we ought to tell it on all reasonable occasions. If our fathers had good reasons for leaving the great Methodist Church, loyalty to them requires that those reasons should not be suppressed by those who are enjoying the fruits of their labors. They have passed beyond the power of explanation and reply. But being dead, they yet appeal to their heirs to protect them from the accusation of being whimsical dissenters. And if our fathers had not good reasons, or if the conditions have so changed that their reasons are no longer applicable or cogent, then loyalty to our own conscientiousness and good faith with the present

generation demand that we disavow their act and cease to maintain a protest that no longer finds any thing to protest against.

But to do neither of these, or rather, to try to do both, is inconsistent to the point of absurdity. To persist in a schism and refuse to give reasons for the schism is stubbornness, and neither good will nor Christian charity.

Yet, in saying that reasons should be given, it is not meant nor can it be fairly inferred that "old wounds must be opened" or that any bitterness or vindictiveness should be displayed. These things are not personal at all, and they can be said with charity towards all men and humble fear towards God. It is not possible for all men to be satisfied with the same form of organization, and there are many and weighty reasons why its millions will continue to love and revere and maintain that splendid ecclesiasticism which has done for more than a hundred years, and is still doing so much for the redemption of men and for the glory of God in the name of the Methodist Episcopal Church. We may all lift up holy hands without wrath or doubting and pray that God may continue to bless and prosper this great church unto the furtherance of His wise and gracious purposes, 'till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measures of the stature of the fulness of Christ."

The purpose of this paper is to set forth the reasons that justify the origin and perpetuation of the Methodist Protestant Church. The paper is so contracted in design that it will not be possible to do more than mention such facts as bear upon the subject without attempting to give a connected historical sketch. But nothing will be mentioned which is not fully established and easily accessible to those who wish to inform themselves. The reasons to be offered grow out of the facts, and will be therefore most dwelt upon, but it is hoped that readers who are not informed may be induced to look up the facts themselves, and that such as are already members of the church may be strengthened by the review in their denominational loyalty. It is undoubtedly true that as the Methodist Protestant Church began with men who read and decided for themselves, so it will always get its strongest supporters from those who are most intelligent in its history and who do their own thinking.

Two themes are to be discussed: To show the reasons for the origin of the church, and to show the reasons for its perpetuation.

1. The Methodist Protestant Church originated in a discussion between prominent members and leaders of the Methodist Episcopal Church on the question of admitting lay members to participation in the government of the church. When ordered to cease publishing and de-

bating their opinions the minority refused, and they were in consequence expelled on the charge of "sowing dissension and inveighing against the Discipline."

In 1784 there were about 20,000 members of Methodist societies widely scattered over the colonies. These were without ordained ministers, and they had no organization except that of the societies in England. When it became necessary, on account of the breaking up of the established church in America for these societies to have regular religious ministrations, Mr. Wesley sent Dr. Coke to act with Mr. Asbury as general superintendent, and to unite the societies in America in a church organization. These two, with sixty traveling preachers, met in Baltimore in December, 1784, and organized the Methodist Episcopal Church.

The church thus organized was peculiar in several respects, but its most remarkable feature was that no provision was made for any lay member of the church to vote as such, and directly upon any question.

This seems all the more remarkable when it is considered that in this respect this organization differed from all other religious bodies then in existence on this continent except the Roman Catholic. The Presbyterian, the Congregational and the Baptist Churches were all organized on the plan of lay representation. And one would think that the very atmosphere would have been charg-

ed with hostility to any organization that inclined to absolutism. The long war, just closing in the triumphant recognition of independence of the United States, had been fought for the principle of representation, and indicated an inflexible resolution on the part of the colonists to share in every government that concerned them. Why, then, in the midst of this civil and religious democracy was a government attempted that seems so foreign to the spirit of its age?

The explanation of this anachronism is not to be found in the despotic or ambitious tempers or its founders. It is not necessary to assail them in order to understand their action. The whole truth seems to be that they were following the example of Mr. Wesley. He was the absolute head and government of the Methodist societies in England, having only one motto of government. "Keep the rules, not mend them," and in the United States the conference took the place of Mr. Wesley.

Dissatisfaction with this arrangement was inevitable, and murmurs began immediately. It was inevitable because the whole situation in this country was totally different from that of the societies in England. Mr. Wesley lived and died a clergyman of the church of England. He never desired his societies to separate from that church, and hence he never organized a church govern-

ment, because the people were already provided with that in the church to which they belonged. They met in the societies to sing and pray and hear the Gospel and develop themselves in spirituality, but they went to the Church of England for the sacraments and all the ecclesiastical functions. Mr. Wesley's government was the same in principle as Loyola had established in his Society of Jesus, and as General Booth has developed in recent times in the Salvation Army.

But here was something different. This was not a society, but a church—an organization complete in itself. If the people received no recognition in this organization, they were completely shut out of all ecclesiastical suffrage. And it was not to be expected that the only Protestant Church, without a voting membership in the world, could be erected in the republic of the United States without dissent.

Dissent was expressed in both Annual and General Conferences. But as those most affected had no standing in either of these bodies, there were only two ways in which they could effectively express their views: by petition and by the press. In order to accomplish the former in an orderly manner, and to impress the authorities with the significance and scope of the dissent, it was proposed that those favorable to a change should unite in societies for an interchange of views. These societies,

called Union Societies, but without any function whatever except discussion, were soon formed in many localities. A convention was then called of delegates from these societies for the purpose of formulating a petition to General Conference. This went on during the eight years, but was energetically resisted by those in authority on the ground that it was sowing dissension.

Their other recourse was the press. The only periodical among Methodists at this time was the Methodist Magazine, and this was closed against all discussion of the government of the church. The Reformers then started a periodical among themselves and invited discussion from all who were interested in the question, both for and against a change. Opposition to this movement was more pronounced than to the Union Societies, in many local churches judicial proceedings were begun against the publishers and readers of this periodical, on the ground that it was inveighing against the Discipline.

It seems difficult to believe in these days, and doubtless we are too far removed from the actual conflict, to understand properly the intensity of the contention on both sides; but it appears nothing less than the literal fact of the history, taken on its face, that able and efficient ministers, prominent and devoted laymen, men who lived blameless and pious lives, against whom no charges of immoral conduct could be brought,

were excommunicated because they subscribed to, or read, or recommended to their friends a religious newspaper.

We should not do full justice to those who were responsible for these expulsions if we did not allow that their motives were the preservation of the peace church and the removal of all hindrances to spiritual prosperity. But, on the other hand, there are few at present who do not feel that this alarm for peace was excessive, and that in any case, by such proceedings, peace was purchased too dearly.

As for the expelled, nothing remained but to form another church, since they were Methodists, and the only Methodist Church in existence refused them membership except on terms that seemed to them subversive of Christian liberty. They went out, not knowing whither they went. They had no controversy with Methodism, for its doctrines and spirit and experiences were their joy and their crown. But because they did not believe it was necessary for the lovely and free spirit of Methodism to be cast in the mould of absolutism, and because they could not consent to the suppression of free speech in behalf of free suffrage, they sorrowfully took up the task of organizing a church which should hold fast to all the distinctive features of Methodism, and at the same time ally it to all the great heritage which Protestantism had bequeathed to the world.

Surely it is time these men should receive their due meed of admiration. Their action was not so dramatic as that ever-memorable transaction at Worms almost exactly three centuries before; it was not so splendid as that imposing procession

of the foremost men of Scotland at Edinburgh just fifteen years later; but in all the essentials of heroism it was the equal of either. Neither Luther nor Chalmers had any greater principle at stake than that which actuated the reformers of 1828, the consent of the governed to the authority governing them.

Surely our brethren of different opinions will not censure us for pausing at the end of seventy years to render to these men, who gave us their earthly all, the humble tribute of a fair and dispassionate record of their reasons and intentions.

2. The Methodist Protestant Church continues to exist because no vital change has yet taken place in the government of the church from which it was separated, and there still lies upon it the responsibility of maintaining a representative Methodism, since it is not to be found elsewhere.

The task of elaborating this theme is more delicate and difficult than the preceding. It brings us down to our neighbors and brethren, to whom we desire to accord all liberty, and against whose beloved church we would not utter one word of detraction or malicious criticism.

But it is necessary to compare the two forms of government, both for reasons already stated and because the impression is very general in the public mind that the difference between the two is very slight, and by reason of recent developments has been almost obliterated. At the same time it must be remembered that this paper is not written for Methodist Episcopal readers, and the claim is cheerfully granted that for them many and excellent reasons exist why they should maintain and cherish their own. We use their government, not for denunciation, but to

make good the truth of our contention, which none know better than they, that our forms of government are not alike, and that nearly all the reasons which led to our organization prevail to compel us to maintain and perpetuate it.

Here, then, are some of our reasons:

a. The item of the Discipline under which the Reformers were tried and expelled is still law in the M. E. Church. We do not believe any man will ever be tried under it again for reading religious newspapers or for forming societies to discuss improvements in church government; and we believe that the editors and contributors of their periodicals are given to as free discussion as is seen anywhere; but, nevertheless, it is a fact that the law still stands, and the General Conference has never declared that discussing the government of the church or publishing or reading such discussions does not come within the scope of that article as it declared it did in 1828.

b. It is still true that there is no provision for lay members to vote as such, on any question of government in the M. E. Church, and the only vote extended to them is to recommend persons for license to exhort or to preach. In this case their vote is only a nomination. In the M. P. Church no question of government or of administration can be settled except by the vote of lay members direct or of those who have been elected by them. This is the radical difference between two systems. In one, all power proceeds from the General Conference downwards. In the other, all power proceeds from the lay members upwards. One is determined by official position, the other by the ballot.

c. Lay delegation may or may not mean a representative government. In the Methodist Episcopal Church it cannot mean this because, although the law of the church now provides that the General Conference shall consist of an equal number of ministers and laymen, the laymen do not represent the laity because they are elected by a delegated body, chosen by the Quarterly Conferences; and no member of any Quarterly Conference is elected by the membership of the church. Lay delegation in the Methodist Protestant Church is not only equal in both General and Annual Conferences, but it proceeds directly from the membership of the church.

d. We want the right to vote upon the reception of members. A private member of the Methodist Episcopal Church can make public objection to the reception of a member, which must be sustained by charges and trial, but he has no other vote. In the Methodist Protestant Church each congregation votes upon the reception of members.

e. We want the right as members of a class to vote upon the selection of class-leaders. The Methodist Episcopal Church gives to pastors the right "to appoint all the leaders; to change them when he deems it necessary."

f. As those who build and pay all expenses of the church, we want the right to vote upon the selection of those who are to hold and manage what we provide. In the Methodist Episcopal Church "the pastor shall have the right to nominate the stewards, but the Quarterly Conference shall confirm or reject such nomination." The same law holds with regard to trustees.

g. When our Quarterly Confer-

ences assemble to direct the affairs of the local church, we want them to be composed of men who represent the church and have been placed there by the church. In the Quarterly Conference of the Methodist Episcopal Church there is no man present elected by the church. In the Methodist Protestant Church every man present, except ministers, has been elected by the church.

h. We want the right as laymen to be represented in the Annual Conference. This body deals with questions that concern us far more intimately than the deliverances of the General Conference. Here all the assessments are laid upon the churches; here the boundaries of circuits are arranged, and here the ministers are assigned to the churches. None of these things could be done without the co-operation of laymen, and laymen ought to have a voice in legislating for them. All laymen are excluded from Annual Conferences of the Methodist Episcopal Church. In the Methodist Protestant Church as many laymen are present as itinerant ministers and with equal prerogatives.

i. As ministers we yield the right to determine our field of labor, but we want the right to appeal to our brethren and peers from an oppressive appointment and the right to retain an appointment until the next Annual Conference. In the M. E. church the Bishop appoints, and there is no appeal from his appointment. He can change an appointment during the year or transfer a minister to another conference without the minister's consent. In the M. P. Church the president appoints (in Maryland) under authority of the conference, and every appointment is subject to revision by a committee of appeal.

No minister can be transferred without his consent, and no appointment can be changed during the year without the consent of both minister and congregation.

j. We want the right involved in the very idea of representative government of electing our leaders, of changing them when it seems good to us and of determining their powers. In the M. E. Church the General Conference elects the bishops for life, and bishops appoint presiding elders. Presiding elders and bishops appoint pastors, and pastors appoint class-leaders and nominate trustees and stewards. In the M. P. Church every leader is elected by the members for a specified term and his prerogatives carefully defined.

k. We want the right of peremptory challenge when put on trial. Only a bishop has this right in the M. E. Church. Other accused persons must show cause for challenge. It was this fact, together with the power of the pastor to appoint the committee of trial and preside, that made it easy to expel members on the charge herein mentioned. In the M. P. Church every accused person has the right to peremptory challenge equal to the number of the committee.

l. In fine, we want the right to vote as members of the church, and not only by virtue of holding some official position in the church. This sums up in fact the difference between our form of Methodism and the form represented by the Methodist Episcopal Church. Our members, by virtue of their membership, have the right recognized and guarded in our organic law to vote on all questions affecting the church. The members of the Methodist Episcopal Church, by virtue of their

membership have no right recognized in their organic law to vote on any question affecting the church, except to recommend persons to the quarterly conference for license to exhort or to preach. Ours is a representative government because our members have the right to vote, and not because we have lay delegates in all our conferences. The government of the Methodist Episcopal Church cannot be made a representative government by admitting lay delegates into the General Conference or into the annual conference, but only by admitting members of the church to the right to vote.

If the President of the United States (bishop) were elected by Congress for life, and if the President appointed Governors of states (presiding elders), and if Governors recommended to the President the appointment of county sheriffs (pastors), and if the sheriffs appointed or nominated the county commissioners (quarterly conference), and if the legislature (annual conference) were composed of the sheriffs and Governor and elected one-half of the members of Congress (General Conference). and a convention (electoral conference) of delegates chosen by the county commissioners elected the other half of the members of Congress, we would have a civil government exactly like the government of the Methodist Epis-

copal Church. But no one would call this a representative government.

Such are some of the reasons compelling us to go in the way our fathers trod. To us they are still vital, and we could not yield them now after the happy experience of their beneficent working for seventy years until something better has been shown us. So far we have been pointing the way. We have been showing the world a Methodist General Conference with an equal number of ministers and lay delegates for seventy years. We rejoice that the M. E. Church is about to enjoy the same happy arrangement. We are sure they will not give it up, and we shall be disappointed if they do not find it so easy to work so beneficial to the great interests of the church that they will be induced to try it in their annual conferences. We do not know any reason why every church should not be in every particular a representative church, and we believe all will finally come to that form of government. Meanwhile we cherish our own as exactly suited to our needs and desires; but this does not forbid our extending to all our brethren, whatever their form of government, a salutation of respect and love, and an earnest prayer that we may all work together in harmony and mutual esteem for the salvation of the world.—The Methodist Protestant.

STATISTICS.

NAME OF CHURCH OR STATION.	NAMES OF PASTORS.	NUMERICAL.													FINANCIAL.										
		Unstationed ministers	Local Preachers	Churches	Members at beginning of conference year	Probationers	Accessions	Removals, withdrawals, etc.	Baptism of adults	Baptism of Infants	Church papers	Sunday Schools	Officers	Scholars	Value of church property	Foreign missions	Children's day	Home missions	Ministerial Education	Church Extension	For official church papers	Building, Repairs, etc.	Salary promised	Salary paid	Conference collections
Bowdon circuit	S. J. Robinson.	1	4	157	5	3	5	5	30	1	13	3	10	156	3,350	5,000	6.00	6.58		4.16	20.00	25.00	175.00	175.00	4.16
Cedar Grove	R. S. McGarity.	1	2	203		35	8	8	8	12	2	14	14	80	2,100	6,000	6.00	6.00		10.00	10.00	400.00	400.00	4.70	
DeKalb circuit	W. B. Costley.	3	9	7	804	225	26	26	125	20	8	6	36	300	5,600	1,600	12.50	1.65		18.50	18.50	100.00	100.00	448.00	
Edison circuit	N. Temple.	1	3	4	66	68	10	10	8	2	4	3	24	75	400	1,255	6.05	.60		1.25	1.25	40.00	245.00	210.00	
Henry circuit	E. H. M. Henderson.	2	5	372	5	10	1	2	14	1	8	4	32	140	2,750	1,500	6.05	2.55	2.55	12.00	12.00	14.00	225.00	190.00	
Jackson circuit	J. C. Parfick.	1	4	295	1	58	49	49	2	2	4	4	16	80	1,450	2,425	16.72	2.55	2.55	6.00	6.00	200.00	200.00	130.85	
Laurel Branch circuit	J. M. D. Randolph.	2	1	311		53	1	1	20	6	2	1	6	36	2,000	.05	2.00	.05	.05			2.50	90.00	110.00	
Newman circuit	J. R. Anderson.	1	3	83		5	8	8	28	1	2	3	18	170	825	1,750	1.00	1.00			1.50	200.00	117.60	3.00	
Randolph circuit	E. C. Jordan.	1	2	82		36	14	14	6	6	5	2	14	65	1,200	4.12	6.15	9.75	.50	1.00	5.00		80.12	3.50	
Rome & Clay Spgs. mls'n	S. M. Garrett.	1	3	4	270	14	6	6	13	5	4	4	37	214	1,500	1.00	5.55	.50	.50	.50	6.00	25.00	165.00	115.90	
Tallapoosa circuit	T. J. Lyle.	1	1	1	297	36	36	36	5	4	4	4	37	214	1,500	1.00	5.55	.50	.50	.50	6.00	25.00	165.00	115.90	
Tifton circuit	J. A. McGarity.	1	3	1	297	36	36	36	5	4	4	4	37	214	1,500	1.00	5.55	.50	.50	.50	6.00	25.00	165.00	115.90	
Wadon circuit	J. F. Thompson.	1	1	1	230	23	2	2	13	5	4	4	37	214	1,500	1.00	5.55	.50	.50	.50	6.00	25.00	165.00	115.90	
Tallapoosa mission	A. Menden.	1	2	3	230	10	23	2	13	5	4	4	37	214	1,500	1.00	5.55	.50	.50	.50	6.00	25.00	165.00	115.90	
TOTALS.		10	21	51	3,597	21	555	150	278	42	83	34	282	1,289	26,575	24,067	53,073	31.23	4.35	0.51	80.50	1,006.50	2,225.00	2,103.10	29.8